The Faithful Pastor.

A SERMON

PREACHED IN MEMORY OF THE

REV. JOHN KEMPER MURPHY, D. D.,

Rector of St. Michael's Church, Germantown,

BEFORE THE

GERMANTOWN CLERICAL ASSOCIATION AND THE
CONGREGATION OF ST. MICHAEL'S PARISH,

ON

St. Andrew's Day, November 30th, 1900,

BY THE

REV. JOSEPH D. NEWLIN, D. D.,

Rector of the Church of the Incarnation, Philadelphia.

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The Vestry of St. Michael's Church.

St. John i, 42.

"*He brought him to Jesus.*"

IT would seem to be venturing not a little, to attempt to speak, to a company of brethren, of the life and and ministry of a beloved friend who had been, for a long time, a member of their own body. It would seem that one might well hesitate to come and stand in the very place where, for almost a generation, that life and ministry had their centre, and there endeavor to draw a picture of the same, to be looked at by the loving and scrutinizing eyes of parishioners and neighbors. And it is certainly a solemn thing to try to portray a character such as we may have before our minds at the altar of God, when we would bless His holy Name for one whom we would humbly count among the number of those who have departed this life in God's faith and fear. But in the present case it seems that the effort may freely be made. The request could hardly have been declined. There are a few whose acquaintance and close association with him of whom we are about to speak dates from early years; and some of these have contributed their dear memories regarding him, and have borne their appreciative and grateful testimony to the worth of his character and work.

The life and ministry that are to come before us may,

I think, be briefly described as the life and ministry of one who "brought his brethren to Jesus"—the life in general, as well as the specific ministerial acts that formed a part of it. That which St. Andrew, the Saint of this day, did on the first occasion that we meet him, represented what afterwards was to be effected, in the case of the apostles themselves, scarcely less in the discharge of the ordinary obligations of life, and particularly through the power of personal example, than by any of the special functions belonging to them as the founders and leaders of the Church. Our Divine Master pronounced the act done by St. Andrew for his brother a duty binding upon all that bear the Christian name, and showed us how all may fulfill it, when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven," that is—to use the words in no restricted sense—that you may "bring them to Jesus." But there were also in our departed friend traits and qualities which peculiarly fitted him to be a builder up in his fellow-men of those virtues which our Blessed Saviour would have acknowledged, and the Almighty Father is glorified by. An ever-ready and active sympathy with all men; a remarkable facility and boldness in speaking the right word clearly and in season; a cordiality of manner, together with a dignity of bearing, which made it a pleasure to be with him; a nature that loved to dwell upon what is bright and cheering in God's providences and revelations; a fidelity to all truth, which led him to hold it in its due proportions, and made him a wise and safe teacher; a mind ever adding to its stores

of useful and varied information, rendering him interesting and profitable as a companion,—all these, as possessions of one who had himself been brought very near to his Lord, helped to qualify him to be, in a broad, sweet, beautiful sense, a St. Andrew indeed. The line should never be too rigidly drawn between the acts done by a Christian priest in his official capacity, and that which he does simply as a man. He should rather regard his entire life as constituting his priesthood. There are those who will ever think of the life of our departed brother in this way, and gratefully recall it as having been one long ministry of love to those whom God was pleased to bring under his influence.

The life of John Kemper Murphy naturally divides itself into three portions: first, his youth, together with the earliest periods of his ministry; secondly, the fifteen years during which he held the rectorships of the then united parishes of Calvary Church, Rockdale, and St. John's Church, Concord, in Delaware County; and thirdly, his thirty-two years spent here in St. Michael's. He was born in Philadelphia, October 23d, 1827. He came at his birth into a Christian home. It is not so very long since he was heard referring to the restraining and protecting influence which the memory of his mother, who died when he was very young, threw around him in his early years. In the year he was born, a series of services, under the charge of the Clergy of St. Peter's Church, was started in the lower part of the city, in the parlor of "Cherry Grove," the home of the widow of General Gurney—which was the beginning of a Mission which presently established itself in a little building at

the corner of what was then called Shippen Lane and Fitzwater Street. This was the origin of the parish of All Saints; and it is here, in the humble mission chapel, and afterwards in the larger stone edifice which took its place, that the child, in whom we are about to trace the features of the man that was to be, first appears in connection with Church life and work. The lady just mentioned, who was a typical Scotchwoman, and her adopted daughter, who also was of Scotch ancestry and shared the characteristics and interests of the mother, had known him from his birth; and in the Sunday and parish schools of All Saints' he was their peculiar care after his mother's death. It has been said that to them, in their straightforward loyalty to the truth, more than to any one else, was due the formation of his character. He was often with them in their home; and it is a proof of their devotion, and of the value of it, that he turned to them for counsel as long as they lived. While still very young he became a teacher in the Sunday school, and at an unusually early age was made its superintendent, a position which he continued to hold after the removal of the congregation to the new building and until his ordination, at twenty-one years of age. A friend who knew him in his childhood and youth, in his reminiscences of those days, tells of the love and respect felt for him by his companions. It is said that he was rarely to be seen without a book under his arm, and that his studious habits attracted the attention of young and old.

Some years later, in the tower of the old St. James's, on Seventh Street, as he was looking over a collection of

theological books in the keeping of the Advancement Society, of which he had heard from Bishop Alonzo Potter, there entered a gentleman whom he had before casually met, but to whom he was practically a stranger. The latter, seeing how he was employed, and probably recalling a previous impression, invited him to come to his own library and make use of its contents. This incident led to a friendship destined to hold an important place in his future life. The gentleman was Mr. George W. Hunter, whose call from this world, it will be remembered, preceded that of our dear friend only a few months. Pleasant indeed, and helpful to both, was the intimate fellowship which lasted between them from that first day until the end of their lives; and it is comforting to think about them as not long divided by death. Mr. Hunter's rapidly increasing library contained theological works as well as others of a general character; and he acted as an adviser and director of the eager scholar's studies and reading, which were carried on in the library itself. In the years since, Dr. Murphy has often been heard to say that the hours spent in that room, not only were most happy ones, but formed the basis of all his future literary and studious habits.

He was early entered at a school connected with St. Peter's Church, kept by the Rev. Mr. Bryant; later, he became a pupil of the Episcopal Academy; and in 1845, when between seventeen and eighteen, he graduated from the Philadelphia Central High School. He also studied with two private tutors—one a clergyman—each of whom, in turn, left our Church for that of Rome; and

he made his more special preparation for the holy ministry under the charge of the late Rev. George Emlen Hare, D. D. He was ordered a Deacon by Bishop Potter in All Saints' Church on May 15th, 1849. Shortly after, he became Assistant to the Rev. Dr. Howe, then Rector of St. Luke's, and during the earlier part of his connection with that parish he also acted as a missionary-at-large in the district of Moyamensing. Writes one, then a member of St. Luke's, who had known him in his childhood, and to whom, with the other members of her family, in the future, he was to be united by the closest pastoral as well as friendly ties: "It was at a week-day service that we first heard him read; and as we came out of the Church, Dr. Howe joined us and said, 'Did you ever hear more beautiful reading? it was like music;' adding that it was his new Assistant, and that he looked forward with great pleasure to his reading of the service." The number of his friends was considerably increased during his connection with St. Luke's (one of whom, venerable and beloved, is happily here with us this morning), and by their sympathy, counsel, and respect they were of much help to him. Some of them lived to find themselves very amply repaid.

Such incidents as these may be more fit for loving talks in private familiar hours; but they have been dwelt upon because they already disclose the man and the clergyman that were to be known in after-years. We have here the book under the arm, the book-lover and student, the apt and efficient teacher and superintendent with evidently a steady head, a clear way of stating

things and a kind heart, the beautiful reader, the strong and attractive personality that won esteem and drew friends; and we have seen them all for ourselves in our later days.

Mr. Murphy served in his ministry at St. Luke's for three years. He was ordained to the Priesthood in St. James's Church, July 8th, 1852, and afterwards for a few months held an assistantship in St. Mark's. He then, in the providence of God, was called to the charge of the two parishes which comprised the first of the two chief scenes of his ministerial career. Laughingly he has said that he went there dreaming of doing certain things according to a particular pattern he had in his mind, and soon failed in this. But he also went there, as very soon became apparent, deeply feeling the reality of the work on which he was entering, and, in the true spirit of a shepherd of souls, ready to adapt himself to the circumstances surrounding him. The two churches were seven miles apart—the one in the midst of factories, the other among farming lands—and the members of the two were very unlike. But he was soon beloved by both the weavers of Rockdale and the farmers of Concord. He divided into districts the extensive field included in the two parishes, and regularly and methodically visited his people. It was not long before he was familiar with them both as families and as individual men and women. He became at home among them, not only in the way of ordinary social intercourse, but of what may be more strictly termed pastoral work. He was both their friend and their minister, blending the two offices together in the remarkable manner he was so capable of. Of the faithful-

ness of his work, particularly as seen at Rockdale, says one who from the beginning was a close and competent observer of it, and of its results: "The witnesses are beyond my ability to number. The foundations he laid were deep; and even though thirty-three years have passed since the sorrowful loss of him as their pastor, his teaching remains not only with those who were blessed with it for over fifteen years, but as handed down to their children, who also have been taught to know him." In his own unboastful and grateful words, afterwards spoken in a sermon to the members of the Rockdale Church: "It had an earnest, interested, and ever-increasing congregation from the first of his ministry to the last." A vision of memory at this moment, crossing an interval of over forty years, reveals him as he appeared at the desk in his Sunday school on one bright summer morning. Fresh as though it were of yesterday is the impression left of the singularly clear as well as simple and quiet manner in which he explained the Scripture lesson of the day to both the children and their instructors. He was himself a teacher by nature, and his wise and warm heart went out especially to the young, and above all to young men. The long ride each week, to Concord and back again, was used as an opportunity for talking to one and another of these, whom he would have for his companions. Says one, now no longer young: "I shall never forget those blessed rides!" Scarcely an evening passed, it is related, that he had not several young men in his study, instructing them and directing their reading. He had the ability to engage them in active Church work; and some, who afterwards settled in the West,

there became the founders of Sunday schools, which eventually grew into churches.

During the financial distress of 1857 all the factories at Rockdale suspended work or were run on short time, and many of the people greatly suffered in consequence. The revered Rector went in and out among them, imparting spiritual and temporal relief and comfort in his own cheerful and kind way, commending himself by his ever-ready and helpful sympathy to the warm regard of all classes in the community. When in 1861 the sad war broke out between the Northern and Southern States of the Union, he was entrusted with a duty which significantly showed the estimation in which he everywhere was held. He was selected by the County Commissioners to act as one of a committee to distribute the money appropriated for the relief of families of soldiers,—an appointment which he accepted with the understanding that all the funds should be deposited in the County Bank, and checks drawn to the order of various stores. One after another of the other members of the committee fell off from the work, leaving him to carry it on alone, which he continued to do until the close of the war. The recipients of the checks would meet him on certain afternoons at the public school building, where the temporal relief would be accompanied with words of counsel and consolation. A great number of men enlisted from his neighborhood, very many of whom had been attached to a Bible Class of Calvary Church; and we can readily imagine with what earnest and affectionate interest he would administer to the representatives of these when they came for assistance. In the sermon already referred

to, preached about eleven years ago, after touchingly alluding by name to many of his more prominent or devoted parishioners and friends of the years gone by, he thus proceeds: "And if I have a tenderer spot in my heart for one more than another, I find it there sacred to the memory of the young men, brave and true, that willingly offered themselves to the defense of their country in the day of its peril. * * * Never can I fail to remember that awful, eventful period embraced in the time of my rectorship here, when I consider the days of old and the years that are past. Wonderful the overflow of patriotism, marvelous the outpouring of help and sympathy! I parted with many a brave boy and man, never to see them again until we rise together at the last day; but the authorities of the county placed in my hands, during those four years of civil war, more than $25,000 for distribution to the families left desolate by the absence of their loved ones." And he continues: "If I have labored as God gave me ability and strength in this church and neighborhood, I have never had any reason to regret that the earliest and best years of my life were thus required. * * * Many of the sleepers in the cemetery near by, I have laid to rest with the words of faith; and among them I too hope to lie down in peace, when my last hour comes." He left this scene, where, as he says, "in the midst of its beautiful surroundings of hill and vale, some of his most steadfast earthly friendships were formed, and the brightest years of his domestic life were passed," for another; but he never lost his lively affection for it, nor ceased to take a practical interest in its affairs, as it was in his power to do so.

To tell, next, the story of Dr. Murphy's rectorship in the place which henceforward was to be his home, and which he was to learn dearly to love, surely can be only to repeat very largely that which already has been said. He brought to Germantown the same natural gifts, the same well-furnished mind, the same warm heart, the same habits and methods of work, the same devoted spirit, that had made his ministry so useful and fruitful among the people he had left. The steady growth of St. Michael's Church, the additions made from time to time to its buildings and equipment, the noticeable fact that although a free church it has been successfully carried on during his whole rectorship without incurring any permanent debt, while also a debt of considerable amount originally existing was gradually paid off, are evidences of prosperity which speak volumes for the Rector as well as his parishioners. Of the record laid up on high, of the things which can be now only partially discerned by us, we may believe, confidently as humbly, that in the day of the Lord Jesus it will be found an occasion of great rejoicing for both pastor and people.

Dr. Murphy was eminently a pastor of an old and very thoroughgoing type. In the practical administration of his parish he rather shrank from the multiplied activities of modern Church life. He felt that the Rector of the parish of to-day is called upon to spend too much of his time in the machinery of Church work, to the hindrance of that which constitutes its motive power—study, prayer, and earnest preaching. He did not discourage parochial societies; he gave to them his sympathy, his

counsel, the fruits of his life's work. He has been heard to speak with satisfaction of his parish as a thoroughly organized one. But his interests did not lie largely in this direction, nor would he have had his brethren, if he could have helped it, so expend their energies in any marked degree. A verse of Holy Scripture used by him as expressing his thoughts on this subject was: "We will give ourselves continually to prayer, and to the ministry of the Word." The hour seemed ever to be lingering with him, in its awful and blessed power, when the hands were laid upon his head and the solemn sentence was spoken which commissioned him to go forth as a "faithful Dispenser of the Word of God and of His holy Sacraments."

And how admirably he carried out his own conception of the pastoral office among that portion of the flock of Christ committed to his care, all who had much acquaintance with him know full well. He was, by nature, modest and retiring, singularly free from earthly ambitions. Although filling conscientiously and usefully, for many years, offices and positions outside his parochial work—a member of the Board of Trustees of the Episcopal Academy in Philadelphia, the Corresponding Secretary and Chairman of the most important committee of the Society for the Advancement of Christianity in Pennsylvania, a Manager of the Bishop White Prayer Book Society—he was not a conspicuous figure in the Church at large; in the conventions and other assemblies of the diocese he was usually a silent participant and observer of the proceedings. But in the place of duty providentially assigned to him, day by day he was

unceasingly engaged in the great business of his calling. The God-appointed sphere of his work found him habitually employed in labors that could only have told powerfully upon the minds, the consciences, and the lives of many for whom they were spent, and have borne fruit in abundance unto everlasting life. The boys and young men who continued to come to the study for instruction and direction; the invalids of many years, beside whose couches the Word was to be expounded and the holy Feast spread at regular intervals; the chamber of death, where the vision of faith was to be kept bright, and the house of mourning, where the peace of a present God and Comforter was to be brought home to stricken hearts; the humble dwellings of the laboring man and the poor (though not these exclusively), where the cordial greeting, the wise word, the tender aid, the fervent blessing, were to be spoken and bestowed,—all these, and more, here in this parish of St. Michael's—if examples can bear witness, and inference can be trusted, and testimony confided in, must remain as vivid memories, in many homes and many hearts, that can never fade. Nor was the ministry of its faithful Rector restricted to those under his special care. The providences of daily life naturally would often carry him beyond the borders of his own particular charge, and the brotherly sympathy and ready counsel and helping hand were always and everywhere as freely given to those whom he thus met as to his own dear people.

Every one at all familiar with Dr. Murphy's public ministrations must have been struck with the deeply reverential manner in which he conducted the divine

service of God's house. It was evident that his heart as well as his voice was engaged in what he was doing. Especially was this the case in his administration of both the Sacraments of Baptism and the Holy Communion. His reading of the Lessons from Holy Scripture was always a most noticeable feature of the service. The power he possessed for producing before the mind some scene that is described, and the ability he had for making clear with his voice the meaning of every part of the holy Book, was remarkable. It has been said of him, by a most fastidious critic, that his reading of a Lesson, whether of the Old or New Testament, afforded a better explanation of it than did most of the commentators. And in regard to his sermons—it is hardly fanciful to speak of them as the productions that would naturally be looked for from the one who had just previously read the Lessons—a continuation from the pulpit of the series of expositions begun at the lectern, whereby the two parts of the sacred function were welded into one harmonious whole. From a Lesson, or from one of the Scripture selections for the Eucharistic office of the day, the text itself would commonly be taken, and the sermon following would often be, in part, a felicitous weaving together of words and thoughts to which the congregation had been listening during the preceding hour. When this was not its character, the sermon would still be a Scriptural discourse in a very positive sense—an elucidation of the meaning of some portion of the sacred volume—which would then be turned to practical account by a clear and forcible application, perhaps to some of the every-day

needs of life, or to some topic of particular interest at the time.

Dr. Murphy's fondness for reading and study, especially of theology—this, with the Divine help afforded him—undoubtedly explains largely the unfailing activity, the never-ceasing flow of his thoughts and ideas in the weekly sermon, so regularly prepared. He had gathered in a library of considerably more than two thousand volumes, mainly the gifts of friends and parishioners who knew his passion and were glad to aid in the gratification of it. And, to quote from one whose close friendship with him extended over fifty years: "He was one of those men who are always reading when at home. Whether poring over the pages of mediæval Latin, the old folios in which he delighted, the quaint ideas of Lorinus, the Auctor Incognitus, or the Commentaries of Cornelius à Lapide; whether engaged in the study of the great Fathers, Augustine and Chrysostom, or in the subtle distinctions of Thomas Aquinas; whether occupied with the works of modern theologians, with the most prominent of which during the last fifty years he was familiar, he was ever a student of divinity; and the knowledge thus acquired did not lie idle and fallow in his mind—it was transformed, so to say, into modern thought, and expressed in sermons for the benefit of his parishioners." He was well acquainted with the classics of English literature, and he could find time for reading much of the better sort of current fiction. And none of all this, in the hands of one who constantly sought the aids of Almighty grace, and who habitually strove to obey the direction of the Ordinal, to "give himself

wholly to his Office and draw all his cares and studies this way," would be lost as part of the intellectual and spiritual furnishing for his holy work as a preacher of divine truth to the minds and hearts of men.

But there was the one Book itself above all others to which he clung, in which he found an inexhaustible supply of material for teaching and exhortation, and powerful assistance and stimulus for the performance of these duties. It stood apart from all other books, and was so treated. From the solemn hour when it was placed in his hands, as he knelt at the threshold of his vocation, he never lost his grasp of it. He made it his regular daily practice to read in his study the four lessons provided in the calendar, and for very many years he read those from the Old Testament in Hebrew, and those from the New in Greek. He not only read the volume devotionally, but was ever studying it critically. His knowledge of the Scriptures was long since spoken of as most unusual, by those who had the best opportunity for knowing, and year after year he continued to add to his acquaintance with them by habits which terminated only with his earthly life. There have probably been some who rarely thought of, and others who scarcely knew, what lay behind the vivid and illuminating reading they heard in church, or how it was he had so abundant a fund of fresh interpretations to draw from in the pulpit, or was so ready with clear and striking explanations when they asked him questions.

The regular reading of the daily Lessons year after year, would of itself indicate that Dr. Murphy was a man of orderly and methodical habits. He illustrated

this characteristic in a variety of ways. It doubtless had its share in producing, each week for fifty years, the invariable sermon, prepared with the pen of a ready and careful writer and with strict attention to gracefulness of diction as well as profitableness of subject-matter. It was most impressively displayed in his selection of topics for his sermons, which always followed the order of the ecclesiastical year,—the great doctrines of redemption and grace, which form the subject of the Church's teachings from Advent to Trinity, receiving full and careful treatment, in a manner easily understood by any attentive listener, during that first half of the ritual twelvemonth; while from Trinity to Advent, the Church's other great theme, that of Christian Ethics, presented as this then is in every Gospel and Epistle, comprised the warp and woof of the latter half of his annual round of homiletical instructions. The orderliness of his nature also showed itself in his arrangements for study and reading. It was evidenced in his scrupulous observance of all matters of rubrical direction. It was seen in the great care and accuracy with which he made all parish records and entries. He had his weekly and monthly engagements and customs, and his anniversaries. Life in general fell with him into a pleasant routine. A slave to nothing, expecting interruptions to his plans and knowing how to deal with them, we can imagine what a stay and help this other characteristic must have been to a man who accomplished so much, and who did all so quietly.

Dr. Murphy took a lively interest in the Oxford, or Tractarian, movement which attracted so many of the

younger and earnest spirits of his earlier days. In association with intelligent and ardent Church friends he read a great deal of the literature connected with it. According to the recollections of one who shared his enthusiasm and often joined him in his readings, it was its devotional element which chiefly impressed him. The daily service was a delight. He regularly attended it at St. Peter's Church, as well as afterwards at St. Mark's, when an Assistant there. It would seem also but natural that one of orderly habits, and of a spirit so reverential, and full of love for the beautiful, as likewise was his, should be strongly drawn towards all that was uplifting and inspiring in the representations of the Church, her ordinances and ways, which were made by the Oxford leaders. It was his object ever afterward to live up to the standard of faith and practice laid down in the pages of our Prayer Book ; and it can readily be believed that this desire and determination was much developed and fostered by the interest he took in that great movement of his youth. In later life he was repelled by what seemed to him unwarrantable innovations in the practical conduct of the services. It was his habit always boldly to express his views, and his warm and emotional nature led him, in speaking of the ritualistic changes he lamented, to use language more severe and sharp than might be deemed necessary by those who regarded them with more favorable eyes ; but the outburst was at least that of an honest man, and of one who sought to be ever a true and devoted son of our spiritual mother. He, however, seldom referred to these subjects in his preaching. It was the happy lot of all

that attended his ministrations in the House of God, to feel that the clashing world was there shut out ; and, as far as possible, he spared them whatever might be discordant with the hallowed stillness and sweetness of the hour they were met together. It was rather for him to try to touch listening hearts while he opened to them the Scriptures, and to feed hungry souls with the bread from heaven given for the nourishment of their higher and immortal nature.

As we draw near to gaze upon this servant of the Lord in the entirety of his character and of his work, we have much reason to thank and bless God. If his life was portrayed in St. Andrew, and spent in brotherly services whereby he brought his fellow-men to the knowledge of Jesus, so did he resemble a later apostle, prominent in the pages of the New Testament, whose Andrew-like character and deeds are more fully described : "Joses, who by the apostles was surnamed Barnabas, which is, being interpreted, The Son of Consolation." If we choose, rather, the other form of the words—"The Son of Exhortation"—the meaning remains practically unchanged, but the way is made clear by which the consolation was imparted, and a new depth of suggestiveness is added to the first rendering given, in harmony with much that has now been before us. "A good man, full of the Holy Ghost, and of faith," was our beloved pastor, brother, and friend, of whom it certainly may be said that "much people was added unto the Lord" by him. A good man, in whom there was that commingling of virtue and integrity with benignity and gentleness, of which the character thus spoken of is composed. While we may not venture into the innermost heart of his de-

votion to his Lord and Saviour, yet none can doubt the sincerity of his open, outspoken nature; and many a one, on looking back, will be reminded of those sweet words of St. Paul, "We were *gentle* among you, even as a nurse cherisheth her children." They that walked at his side, and sat at his feet, felt that the consecrating oil of the Divine Spirit had been poured upon him in large measure. He was full of faith. No more striking feature in his character revealed itself to those who long knew him, and who watched his spirit as it disclosed itself under the providential changes and chances of this mortal life, than that quiet and practical contentment of mind which takes all things as they come—accepts the bitter with the sweet—not stolidly, but because they are the will of an ever-faithful and loving Father; and which finds in all spiritual and eternal truths a living power that makes for joy and peace.

The close of his life, when it came, was such as might have been expected. Until the last three years, Dr. Murphy had enjoyed unbroken health during the whole time that the Divine Master had employed him in His blessed service. He himself was wont to speak of the remarkable manner in which he had been enabled to continue at his work during the entire period of his residence in Delaware County, and then in Germantown. His absences from his parishes were always very few and very brief, and when he was at home there was scarcely ever anything that interfered with the regular performance of daily and weekly duties. It seemed to his friends that he might exceed the longest span which the Psalmist has set as the limit of man's sojourning here. In the unlooked-for hour the warning came. It brought with

it only small interruption to the steady, persistent discharge of the old routine of duty. But from that hour on, through the remaining years—the number of which now seemed so uncertain—he was as one living in spirit very near the unseen world. His private letters began to contain many a sentiment, beautifully expressed, that told of a mind dwelling upon the realization of the things promised and hoped for, as probably not far off. Of the very last days and last hours, there is little that need be said. They were like the life which had gone before. They were spent as by one who could see in the passage from this existence to the next only another of the daily steps by which the Divine Hand had been leading him from his birth; as by one to whom the doctrines he had preached had ever been realities; in whom the love of God had day by day been perfected; whose early and whose later years had been bound together by a life of continuous devotion to the service of his Master and his fellow-men. The end thus came; and his body now rests, in holy peace, in the quiet Rockdale churchyard where he desired it should be laid.

May the memory of his ministry, and of his example, long remain to be a blessing to his brethren and his friends, and to all connected with the places where he lived and labored! May the influence thereof abide as a help and a joy to the dear brother now called to stand where he served, and to minister of the grace of God to the people that were precious to him!

Blessed are they that have kept their first love: "they shall eat of the tree of life which is in the midst of the paradise of God!"